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Man, like a stream, is in perpetual flow.

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In our last number, our readers will recollect, that we endeavored to shew, the condition of the savage, & his first advancement from that state;- and that we shewed the pastoral life, to be the mode of living,

which succeeded, to a state of wild disorder, destitute of refinement, civilization, and cultivation. Consistently with the plan which we at first proposed, we shall proceed in our projected inquiry, till we have discussed the heads of which we promised to treat.

Whatever, in the life of the shepherd, was pleasing to the imagination, and gratifying to the disposition of man, must necessarily, from the very nature of things, have grown tiresome by repetition, and wearisome by monotony. None, in any state of life, can possibly be contented, with the enjoyment of the same pleasures, and the recurrence of the same amusements;—

and, the warmest gradations of delight, will yield to restlessness, and elapse into indifference, when their frequency is uninterrupted by the beauties of change, and their dulness unrelieved by the charms of novelty.

The disposition of man for activity, would, therefore, induce him, to relinquish scenes of continued tranquillity, for a state, where, variety might lend its aid, to give to every pleasure, an additional lustre, and a peculiar brightness. He would, naturally, long for a condition, where, though occasionally disturbed by fear, he might, at any rate, be animated by hope;- where he might have something, to feed the flame of life, and support the ardor of the spir-

its,- something to hope for in the future, & something to contemplate in the past.

The agricultural life, which, we think, is the next, in the course of nature, and the order of society, has all that can please; in the moderate, without its uniformity, and free from its tastelessness.- The husbandman has enough to keep, his mind in agitation, and his feelings in play;- he labors to plant the seeds of future fertility,- hope pumps onward, , and enlivens the toils of the present,- while the harvest, is the reward of his assiduity, and the consummation of his wishes.-

That profitable labor, is the spring that sets in motion all the faculties of nature, that in-

cites the energies of the mind, and invigorates the powers of the body, none, we suppose, will presume to deny, as being without the possibility of contradiction. Without an object, man is a miserable being; eternally repining for what he cannot enjoy, and constantly hankering after what he never can possess; - what he has, he possesses without gratification, and, what he wishes, he imagines, would complete his enjoyment. - The shepherd, can have nothing to fear, nothing to hope, nothing to consider, & nothing to excite. He reclines in inglorious ease, & he slumbers in continual indolence. - The agriculturalist, feels pleasure every hour that he labors, and satisfaction, every portion he surveys. Every season, brings with

it, its employments and its duties, its proper labors, and its peculiar exertions.

But, in addition to what has already been advanced, we would observe, that there is a feeling of independence upon foreign support, a freedom from intense restraint, which springs to the husbandman, from the life which he leads, which, alone, at least, to those who have experienced the contrary, is happiness, for it is the absence of misery. He feels no need of bounty, and no necessity for subservience. The recompense of his labors, is the source of his consolations, and the fruit of his toils, is the indication of his power.-

Nevertheless, though advanced three steps, man, is confin-

ed in his views, and narrow in his objects.. His prospect, is too limited for the powers of his mind, & too small for the extent of his capacity. As the voice of experience whispers to his heart, a larger scope for exertion, & a more expansive field for labor, he spurns the bounds, which confine his hands, and restrain his feet. He wants something, still more to rouse, to agitate, to inspire;- earth seems too small for his wishes, and ocean too little for his expectations.. whatever he had, he disdains, whatever he wants, he pursues.. defeat, animates his labors, disappointment pushes him to conquest, and shame goads him to success.-

Thus, man risques his fortunes, by anxiety for known, and appetite for gain;- leaves the shores

of native felicity, flies over seas, & hurries into dangers, for scenes, decked by the allurements of novelty, and dines, glittering with the lustre of wealth.

When Refinement arose, Commerce followed in her train.— She civilizes, she adorns, she dignifies, and she enlightens. In the retirement of solitude, man, loses his regard for his fellows, and acquires an indifference to their pains;- their pleasures he does not solicit, and their troubles he cannot lament. He is every thing in theory, and nothing in practice. He knows nothing of the world, for his sympathies are not excited, either by the view of their happiness, or the contemplation of their distress.- And we would not go too far, when we do say, that, men, destitute

of refined intercourse, and social enjoyment, would quickly revert to that state, when, the human race, roamed in the pathless forests, and wandered on the uncultivated plains.- The interchange of notions, formed for their learning, and polished in their manners, is an attendant on that spirit of enterprize, which governs all the countless parts of commercial proceedings;- it takes away from man, that wildness which nature, in the days of infancy, infuses into his constitution, & breathes into his breast,- which Education eradicates, diminishes, & leaves the same, in proportion to its power, and according to its exercise.-

We have then arrived at the last stage of man, in his

progress towards complete refinement. We have seen him, free from the restraints of moral obligation, & released from the fetters of social order;- we next saw him, resting in slothful negligence, though envied by fools, and flattered by moralists;- the next step he ascended was honest labor, and diligent employment, which both paved the way, for that consummation, which, at the present age, is generally, crowned the toils, and blesses the struggles of nations.-

Every other state of life, which we have considered, but the commercial, is limited in its influence, and scanty in its advantages.- But this, affords the opportunities of happiness, and the means of improvement, to every

daſs of beings, and every variety of men. The husbandman, finds bounty for his labors, the tradesman riches for his toils, and the author support for his genius.

In our entirely commercial country, we grant, that there must continually be fluctuations of property, and reverses of fortune; - that splendor will degenerate into indigence, and comfort sink into want. But, still, as we are ever to judge of things by their effects in generall, we shall find, that the balance of profit will lay on the side of our subject in hand; - for, whatever changes may happen, and whatever misfortunes occur, individuals, and not communities, must feel the loſses; - and the places of the

fallen are supplied by those, whose minds are undamped by the discouraging lessons of sober experience, who have not learnt to anticipate ruin in prospect, from the mournful lessons of the past.

Commended or the contrary, Commerce now reigns as extensively, as at any former period of the world;- her sails are expanded on every ocean, and her streamers float upon every breeze. She has been fickle to her followers, and various in her actions;- but she still finds adventurers enough, to embark in quest of her treasures, and wander in search of her fruits.- There is a perseverance, which nothing wearies, and an ardor

which nothing abates, when wealth is the object of desire, and the incitement to suffering. Avarice is natural to man, - gold feeds his covetousness, and impels his footsteps.

As the generality of mankind are better pleased with active labor, than slothful indolence, commerce is better suited to their inclinations, than more easy modes of sustenance, and methods of employment. But, as this spirit of enterprize, cannot be called out, but by Education, none, but nations, polished by the hand of refinement, and enlightened by the stores of wisdom, will be distinguished by that zeal, which

is the necessary attendant on Commerce, and the great harbinger of success. The savage, has nothing to call out the spirit of activity, in search for foreign climes, and quest of foreign riches;- his views, ideas, notions, and wishes, are too limited, and too narrow, for such undertakings, alone dictated by intrepid firmness, and resistless courage.-

We are well aware,

that the peace of rural life, has been held up to our view, as the only scene of happiness, and the only opportunity for innocence. It is undoubtedly untainted by that foul corruption, which marks a crowded city, like a "freckled fair one,"

tho' full of beauties, yet darkened by defects.- This we readily grant. But evils have been magnified, and their contraries exaggerated.- Evils must necessarily arise, in a state of dormant inaction, and torpid security, from the very nature of things. Want of employment, leads to contrivances of mis-chief, and deeds of darkness. But we will grant mutual life all its advantages, and then ask, for what was man made, for what was his faculties credited; why is he endued with intellect, and why endowed with discrimination? was he meant for inaction, and intended for idleness? we ask the

question, and Reason will eas-
ily answer it;- she will satis-
fy the philosopher, , gratify the
curious, and convince the scep-
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